

Joseph Fielding Smith

IMPACT

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20 Knowing this first, that no prophecy of the scriptures is given of any private will of man.

21 For the prophecy came not
in old time by the will of man;
but holy men of God spake as
they were moved by the Holy
Ghost.

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Editorials

O YE OF LITTLE FAITH



It has always seemed a contradiction that some men could picture Jesus of Nazareth as the greatest man who lived upon this earth, the finest example of moral living, the greatest exponent of love, and yet consider him a base deceiver whenever he bore witness of God or proclaimed the kingdom which he sought to establish as the Son of God.

Even though he gave his life as evidence of his sincerity and as the culmination of his mission, there are those who doubt the message he gave. These refuse to accept his claim of divinity, the reality of the miracles he performed, and the historicity of his resurrection and subsequent appearances to his fellowmen.

~~It is inconsistent that we choose in part~~ and reject in part. A man is either reliable or unreliable. He is either honest or dis-

honest. He is false or he is true. The story told by the gospel writers is either the greatest truth ever told or the profoundest lie. But the teachings contained therein have produced good fruits. Men reading the accounts have changed their ways of living. The words have led men to repentance—to a new way of life. Love has replaced hate, honor has replaced deceit, hope has replaced despair. The fruits attest the nature of the tree, and through the fruits the words of the Master ring with a new reality to each generation.

Christ's formula for happiness works! He who loses his life in the service of others truly finds his own life. He who keeps the commandments truly comes to know of the doctrine—that it is from God and not from men.

From such realities surely we must develop faith as to the truth of the entire account—even the account of those events beyond our own small range of experience. We may not understand how Jesus walked on the water, but we should have faith that he did. We may not understand how he raised the dead, but why should we doubt that he did so? We may not understand his resurrection from the grave, but when we read with a prayer in our heart we receive the confirmation of the Spirit that the account is true and, in that conviction, come to understand why Peter and the other apostles willingly died for that testimony. In that understanding we find it easy to walk by faith in things beyond our present knowledge and, in thus walking, escape the confusion which so besets the unbeliever.

W. E. B.



PERSONALIZING GOD'S LOVE

"What do you personally know about Jesus Christ that you did not learn from someone else?" Members of the priests quorum were unusually silent as they pondered this question. They first looked at their teacher, then glanced at each other, and finally stared at the floor.

After a considerable pause, one young man indicated that he knew for himself that Jesus lived because he knew of prayers which had been answered and administrations to the sick which had been effective in improving or restoring health. Another boy expressed the argument for design in the universe as evidence that Christ lived and created the world. A third knew something about Jesus Christ that he did not learn from others because he claimed to have a personal spiritual witness that Jesus lived.

Somehow the teacher did not quite receive the answer which he sought. Love was the subject of his lesson, and he had hoped someone would express his faith that Jesus loved him personally.

At least two items of importance may be learned from this classroom incident. First, young people can and do feel that they have some personal knowledge of Jesus which is not "borrowed light." Second, young people may not have been made fully aware or brought to feel that they know of God's love in a very intimate way. Although they may know something of Jesus' love as creator, revelator, and Savior, they may not have felt his love for them personally. These realizations imply some rather important queries for the consideration of every teacher engaged in religious education.

Has the somewhat easier task of teaching history, gospel principles, and character traits caused teachers to emphasize these to the exclusion of directing attention to the motivating of young people to seek an actual knowledge of Christ's love for them? Have teachers so concentrated on such items as the Word of Wisdom and the importance of knowledge, attendance, missionary work, and temple marriage that these subjects have been substituted for others which might have emphasized the place of God's love in personal life?

How often do we really talk about God's love? And when we consider the topic, how well is it personalized to the degree that young people really feel that it is presently a vital part of their lives? Have we taught about a "remote" Christ in such a manner that modern students have been unable to establish a warm, personal relationship with the Savior?

As we approach the coming school year, let us remember that a vital objective of religious education is the development of faith in and responsiveness to God's love. Let us make frequent references to Christ's love in lessons throughout the year. Can we also be more effective in our efforts to provide vital experiences in such endeavors as meditation, prayer, service, and worship which will help young people know of God's love for them? Young people need vital experiences as well as knowledge of principles, ideals, and identifiable examples to motivate them toward building their own faith that Jesus loves them.

A. L. P.

We appeal to men in government and business alike to discover the strength to be found in the gospel of Christ and to apply its sacred principles in their relationships with other people. . . . Christianity works when it is applied. It is the one and only solution to our personal and national problems. (Official Report of the One Hundred Thirty-Seventh Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, October 1967], 67.)

Such a statement by Elder Mark E. Petersen is only a sample of frequently repeated advice from leaders of our Church.

The New Testament has always served as a great guide for our lives, but there has never been a time when its message has been so desperately needed as it is today.

Through advancements in science and technology, men have removed many of the traditional problems of mankind. Time and space have all but disappeared as limiting factors in our lives. Opportunities for personal development are everywhere; disease is gradually being conquered; and miracles of science are commonplace. In the midst of such great advantages, man is still struggling for survival. His inadequacies in dealing with his relationships to himself and his fellowmen are his major difficulties. Man's problems have extended into the areas of moral and personal adjustment. To meet these, he needs another look at the Master's formula for successful living. He needs to call on Him for aid through study and prayer.

Security in the world of atomic bombs is to be found only when men turn to the principles of Christ and permit their lives to be actuated by love for their fellowmen. If all men would be willing to lay down their lives to guarantee the protection of their fellowmen and their rights as human beings, then the fuses of atomic bombs would truly be drawn. In fact, if such an attitude would prevail, there would be no need for bombs at all. In the final analysis, real security in national and personal life can be found only in the moral standards of all mankind. (This idea is developed by Roger W. Babson, **Fundamentals of Prosperity** [New York: Fleming H. Revell Company, 1920].) In our present situation, it is so critical that we either adopt the counsel of Jesus or prepare for our own annihilation—the choices are that elemental!

Two of the ideologies in the world present problems in achieving such an important decision. There is totalitarianism with all its pressure toward state control and subservience of the individual, on one hand, and irresponsible

George Strebel
Cedar City Institute
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Why Study The New

democracy on the other.

Totalitarianism is outside the framework of Christianity. In the Savior's life, human need and welfare took precedence over group interests and institutions. All of his teachings were couched in personal terms and directed at the individual—righteousness was a personal and private matter. Democratic principles are central in Christianity, and Christ proclaimed by word freedom in terms of the laws and principle of freedom of human will.

The world is drunk with democracy. There is a feeling abroad today that men are free to do what they wish. This philosophy is almost as far removed from the ideals of Christ as totalitarianism. Christ intended that the freedom of man be responsible in its relationship to others. He was not willing to permit the freedom of one individual to negate or interfere with the freedom of another. He saw all freedom in terms of the laws and principles of the gospel which he taught and lived.

In the midst of unparalleled advancement in science when man has been emancipated from many of the problems of life and should feel built up as never before in an appreciation of his own worth, we suddenly have an unprecedented rash of despondency, suicide, mental illness, crime, and destruction. Again the Savior gives us a sensible, workable answer to our problem. If man could understand his true relationship to Deity and his fellowmen, most of his problems would be solved. If every man could accept that each individual is the

Testament

actual son or daughter of God with an unlimited potential for personal advancement and achievement, that God is his Father, that his Father's love and concern for him—His every command and desire—are for his benefit, and that He is personally anxious for His children to succeed in life, he could be carried through most of his personal problems. If all men could understand that every person upon the earth is a literal brother who shares the concern and love of a heavenly Father, it would be much easier to resist the temptation to do violence to each other. Then men could stand in the true majesty which their loving Father intended for them as rightful heirs of all the blessings which the intelligence of their brethren and sisters has been able to discover or which a loving Father has entrusted to mankind for their development and blessing. They could appreciate more fully their true worth and dignity as children of God and heirs of all that is good in life. Such an understanding would impart a great sense of security to life.

Christ made love of God and man central to his whole message—thereon “. . . hang all the law and the prophets.” (Matt. 22:40.) He taught by word and deed the absolute necessity of serving one's fellowmen to show love for each other and for God. (John 13:35.) What a wonderful place this world would be if a sense of total love could actuate all of our acts toward each other. There would be no greed, no cheating, no stealing. Wars would cease, worry would be largely eliminated because we could be sure that no one would take advantage of or destroy

us. Hypocrisy would disappear because everyone would be able to be themselves and be loved for it.

Jesus thought big! He was able to envision the rise of the kingdom of God out of the beginnings which he established. He was ready to commission his disciples to the seemingly impossible task of preaching the gospel to every nation, kindred, tongue, and people. Faith in himself and his message has inspired confidence in others which has resulted in unparalleled devotion and accomplishment in his cause in every age.

The Savior of mankind glorified basic virtues. Work was a blessing. Love was an all-motivating force. Social precepts of chastity, respect for life and property, etc., were self-evident. He had the ability to see the motivation behind the act and check problems before they started. He was never jealous of anyone. He was remarkably patient with all mankind except when they knowingly and willfully violated the laws. He was never vindictive but always at his best. He never permitted the commonplace to enter his life. He was self-confident but never boastful. He never turned aside from his duty and was never overawed by anyone. He had a supreme capacity to love his fellowmen. In the words of George Wendling,

. . . He alone of all the great leaders of the world recognized the full dignity and the priceless worth of human nature, of man as man, loves all men, lepers and beggars, Sam-

Continued on page 32

Dale T. Tingey

Robert J. Matthews
Director of Academic
Research



Dale Thomas Tingey, one of the assistant administrators of the Department of Seminaries and Institutes of Religion, is and has been a man on the move—one who gets things done. He has traveled widely throughout the Church in his official educational capacity and has expended great energy in his work. If one word can characterize his life, it is probably "activity."

Dale was born in Salt Lake City, one of 14 children, with eight brothers and five sisters. He spent his early life in Centerville, Utah, and attended Davis High School. During World War II he served as a pilot and pilot instructor in the United States Air Force.

As a missionary for the Church in Czechoslovakia from 1948 to 1950, he witnessed the Communist take-over of the country and, accused of being a spy, was finally expelled from the country with other missionaries.

Although the Communists insisted that religious freedom had been granted to Czecho-

slovakia, the missionaries were continually harassed and accused of being saboteurs. All speeches (religious and otherwise) had to be written and submitted to the Communist police three weeks before delivery. If there were any trace of criticism of the Communist Party, the speech would be rejected and the meeting canceled. The Communists considered it "undemocratic" if one person tried to persuade another to believe as he did. It seems that force was all right, but friendly persuasion was all wrong. As a result, testimony meetings were prohibited because they were persuasive and also because the extemporaneous remarks could not be cleared by the police.

Travel was also restricted. One had to have legal papers to leave the city, and all people were forbidden to go within 20 miles of the western border because of the large number who were trying to escape from the country. Dale and his companion once visited a lake

outside the community and were apprehended by the secret police and placed in jail. They were retained in prison overnight while they listened to the Communist officials telephone Prague and Moscow for directions concerning the two "American spies" who had been captured on the frontier taking pictures. Fortunately the next day they were cleared by the police and placed on a train and sent back to the city.

Upon completion of his Church mission, Dale visited other parts of Europe and also journeyed by ship to the Middle East. These, too, were stormy political times between the Arab countries and the new nation of Israel. Although Brother Tingey had hoped to visit the modern state of Israel, he was prevented from doing so by Arab officials. While on board ship, he had shown favorable interest in the Jewish people and had spoken of his intentions to visit Israel. He did not know that the ship was officered by Arabs. His interest in Israel was interpreted to mean that he was Jewish, and they did not allow him to get off the ship when they docked at Lebanon. He did visit parts of Palestine, however, under Arabic control as well as Egypt.

Upon returning home in 1950, Dale married Jeanette Dursteler from Ogden, and they are now the parents of six children: Scott, Michael, Diane, Richard, Dan, and Boyd.

While a student at the University of Utah in 1950, Dale taught an early-morning seminary class in West Jordan—the beginning of his career in the Department. From West Jordan he was assigned to the Cedar City, Utah, Seminary from 1951 to 1954, at which time he was assigned to the Brigham Young University Laboratory School to work with prospective seminary teachers. While in Provo, Dale was appointed a high counselor in the West Sharon Stake.

A second trip to the Middle East was made in 1953, and this time Dale was able to visit the new state of Israel. He obtained a master's degree in Church history and philosophy from Brigham Young University the same year, writing a thesis on the "Recent Jewish Movement in Israel in Light of the Teachings of Latter-day Saint Prophets."

In 1955 Dale was assigned to Pullman, Washington, where he organized and coordinated an early-morning seminary program, directed an institute of religion, and began work on a doctoral study in guidance and counseling. After obtaining a Ph. D. from Washington State University, the Tingeys returned to Provo and Dale taught in the Department of Religion at Brigham Young University during the school

year of 1957-1958. During this time he also served as bishop of the BYU Eighteenth Ward.

In the fall of 1958 Dale and Jeanette and the children were on the road again—this time to fill an assignment with the institutes of religion in Los Angeles. During their stay in southern California, they gained much experience in the institute program and Dale was a counselor in the bishopric of the University (USC) Ward of the Los Angeles Stake.

After two years in southern California, Dale again returned to Provo as an assistant to Administrator William E. Berrett, filling a vacancy occasioned by the call of A. Theodore Tuttle to the First Council of the Seventy. As an assistant to Administrator Berrett, Dale has worked long and hard and his influence has been felt in every area and at every level of the Department of Seminaries and Institutes of Religion. Much credit is also due Jeanette who has tended to many family duties while Brother Tingey has been away on extensive assignments.

Under the Unified Church School System, he served as a member of the administrative council at Brigham Young University.

Those who work with him soon become aware of the fact that he is a man capable of making decisions and is one who does not intend to stand idly by. In numerous ways the Department has been benefited by Dale's abundant energy and judgment.

The Tingey home is always open to visitors. Many times after a convention in Provo, seminary and institute people have congregated to spend an evening with Dale and Jeanette.

In the past few years, while living in the Edgemont Third and Fifth Wards of the East Sharon Stake in Provo, Jeanette, who has always been active in Church affairs, has associated with the MIA girls and Dale has worked with the priests of the ward. Many young people can say that their present activity in the Church is due to the Tingeys' personal help and interest.

Beginning July of this year, the Tingeys were again on the move, for Dale was called and appointed by the First Presidency of the Church to preside over the Southwest Indian Mission with headquarters in Holbrook, Arizona. His influence in the Department will be greatly missed but will be felt by another people. We are certain that the Tingeys will make many friends in their new assignment and will continue to serve the Lord with the same diligence as they have done in the past.

Brother Tingey is a man of faith and prayer, and his teachings have often reflected these qualities. We wish the Tingeys well in their new assignment.

John F. Heidenreich
Granite-Skyline
Seminary
Principal

The Living Messages of Saint Paul



Paul's letters provide some of the best and earliest testimonies of the power of the gospel in meeting human needs. Basic human problems are the same in every age, and every human soul has struggled with such great questions as:

What does it mean to have vision?

What is the meaning of gratitude?

What are appropriate dress standards?

How can one partake of the sacrament worthily?

What is the final test of character?

To these questions the great apostle speaks through his letters, and for this reason his letters are as meaningful and alive today as they were when written in the first century. Let us learn to use some of these great lessons from Paul and give them contemporary application.

Vision

Paul's great vision on the Damascus road helps communicate the meaning of conversion to young people today, for his experience not only altered his own life but probably changed the whole course of history. Although very dramatic, Paul's conversion was basically no different from others. Paul said of this experience, ". . . I was not disobedient unto the heavenly vision." (Acts 26:19.) Here Paul suggests that there are two important aspects of conversion. The first aspect of all conversion, no matter how it comes, is one's ability to see what was unseen before. Conversion is an awakening in which the heart and mind visualize new values in living.

Obedience is the second aspect of conversion. Paul admitted that he was not disobedient to his vision or new understanding, but he began to put his vision into action. A young playboy merchant who had great wealth once saw a tree in blossom in the spring. This marvelous sight caused him to contemplate the greatness of God. He was converted as the result of this simple experience and his values in life were so changed that he dedicated himself and all his wealth to the poor. Thus, Francis of Assisi put into action the vision of God that changed and converted him.

The account of Paul's conversion and his statement before Agrippa (Acts 26:19) can be useful to young people in understanding the true meaning of conversion. From this experience others can recognize that the genuineness of conversion is determined by the vision or understanding gained and the completeness of obedience and dedication to new understanding.

Gratitude

We often say "thank you" out of habit to show others how gracious and well mannered we are without much real feeling of gratitude. True thankfulness springs naturally out of a deep sense of appreciation. No matter how well and how often we pray to the Lord expressing our gratitude, we are not genuinely thankful unless we have first learned to appreciate God's gifts to us.

Gratitude is a condition of both heart and mind. When a young child is given a gift, he naturally smiles and his eyes shine with appreciation. Often his mother prompts, "Say thank you!" But the child has already given his thanks in his face. To say the words might be quite meaningless to him until his understanding equals the depth of his feelings. Teachers and students are more likely to have the opposite problem. We can so easily verbalize "thank you" without the shining eyes of appreciation.

Bursting out everywhere in Paul's letters is the great lesson of gratitude. Even in the midst of the bitterest adversity suffered by the great apostle, the spirit of thankfulness is always present in his life and letters:

"... I thank my God through Jesus Christ . . . (Rom. 1:8.)

"... I thank my God, . . ." (1 Cor. 14:18; Phil. 1:4.)

"Cease not to give thanks, . . . (Eph. 1:16; 1 Thes. 1:2.)

"... Thanks be to God, . . ." (1 Cor. 15:57.)

To understand that God is the giver of all things is not easy, for its magnitude is almost too great for our mortal minds to comprehend. One beautiful morning an atheist looked out of the window of her chalet in Switzerland and commented, "The morning is so beautiful! Doesn't it make you feel grateful just to be alive?" Her companion responded, "Grateful to whom, my dear?" To see God with the mind and to feel an appreciation for him is true gratitude. Paul's letters abound in expressions of thankfulness, understanding, and appreciation. Are we taking full advantage of these sources to teach about gratitude?

Dress Standards

Many practical applications to modern problems can be found in Paul's profound theological concepts. What would Paul say about our "modern" problems relative to standards of dress? According to Paul, our bodies are temples of the indwelling Spirit of God. We are, therefore, to glorify God in our bodies. The human body is the dwelling place of the Holy

Ghost and is to be revered. (1 Cor. 6:19.) The body is to be modestly clothed and not exhibited profanely. (1 Tim. 2:19.) Saints are not to be like those who "glory in appearance, and not in heart [character]." (2 Cor. 5:12.) Saints are even to avoid any appearance of evil. (1 Thes. 5:22.)

In discussing dress standards, one might well ask why we wear clothes. Is it not clear from what Paul taught that clothes are for the purpose of complementing our appearance, protecting our bodies from the elements, and preventing us from causing offense or temptation to others? Certainly the purpose of clothing should not be to attract the attention of the lustfully minded by its brevity or inappropriateness. Nor is clothing for the purpose of feeding vanity. The wearing of grubby, ragged clothing by choice, either as a fad or as a symbol of revolt, is a questionable practice for young Latter-day Saints. Both our food and clothing are gifts from God. The willful degradation of clothing is an irreverence to God.

Sacrament

How often do individuals partake of the sacrament in a vain manner? Paul faced this problem in a slightly different way than we do, but his message is clear and meaningful.

As Christians and Latter-day Saints, the taking of the sacrament worthily should be the loftiest act of worship of which we are capable. It had been called to Paul's attention that some of his new converts were eating and drinking excessively at the communion table. In early Christian times the sacrament probably consisted of a formal meal, and showing such disrespect as to overeat and overdrink at the Lord's table shocked Paul. He warned that such conduct would bring God's condemnation down upon them. (1 Cor. 11:29.)

We worship not by rule nor command but by our capacity to see and understand. The word "worship" is derived from the Anglo-Saxon word "worth." To worship properly is to recognize value in what we worship. We make a constant plea to our youth for reverence which, to them, means to be quiet or inactive. In reality reverence is being able to see someone or something to revere. Only then will we desire to refrain from offensive noise. Why should Munkacy's great painting of Christ before Pilate, displayed in a large department store in New York each Lent, bring thousands of noisy shoppers to silence when they ascend the broad stairs into the lounge where the picture is hung? Perhaps they suddenly become aware of an immense worth, even in the most unlikely surroundings. The seeing of worth and

the fulness of reverence is the meaning of worship and the key to our worthiness in partaking of the sacrament.

Final Test

We never seem to have enough laws to regulate human behavior. Our legislatures are kept busy year after year grinding out more and more laws. It seems impossible, but many wise men, including Jesus Christ (Matt. 22:37-40), have claimed that one law alone, if obeyed, could regulate society perfectly and eliminate the need for all other laws. This is the law of love.

These many rules and laws by which we are governed are necessary and helpful because we are not all able to practice love in every human relationship. Even though we have hundreds and thousands of laws of various kinds, there are not enough to cover every exact situation we may confront in life. Paul would say that love is always the final test of the rightness of our actions. (1 Cor. 13.)

In Paul's thought, love is the most supreme of all values and a good test for the depth of our compassion. (1 Cor. 13:3-4.) How much do we really care about people? Paul said,

... Scarcely for a righteous man will one die yet peradventure for a good man some would even dare to die.

But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us. (Rom. 5:7-8.)

We like to give help to the needy of those who are honorable and deserving, but the springs of compassion are quickly dried up to those who are unworthy and unappreciative of our aid. Does not such limited charity indicate that we have put a price on compassion? True love cannot be bargained for—it can only be freely given with no strings attached.

Extending the hand of fellowship in material assistance by the Saints in several places in the Greek world to the poor Saints in Jerusalem was part of the spreading of the gospel in the first century. This is love at work! Concern and love for others are part of the gospel plan. Unless we are made aware of the needs of others, the gospel has not really touched us. A welfare plan that provides for the unfortunate and needy is one of the marks of the true Church of Jesus Christ as much today as in the first century.

Purity

One of the main concerns of Paul as he carried the gospel to the Greek cities around the Mediterranean must have been the great amount of immorality so commonly practiced among the

people. One schooled in the strict morality observances of Judaism truly must have been shocked. According to the reports of ancient writers, both Corinth and Ephesus were especially licentious cities.

But fornication, and all uncleanness, . . . let it not be once named among you, as becometh saints;

.

For this ye know, that no whoremonger, nor unclean person, . . . hath any inheritance in the kingdom of Christ and of God. (Eph. 5:3,5.)

We have heard of the "new morality" which is **neither new nor moral**. It is based on lust as were some of the popular cults among the Greeks at the time of Paul. To tamper with the sources of life is to desecrate both the body and spirit of man. God has shared his creative power with us, ennobling us to procreate human life. We must reverence this power, for it is a trust for which God holds us responsible.

Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. 6:7-8.)

Living a morally victorious life gives man the power and poise attained by no other means. No matter how clever, talented, or skilled a person may be and no matter how popular and accepted he may be with the public, if he is not morally clean he lacks the most important ingredient of true manhood—"a conscience void of offence toward God." (Acts 24:16.) No amount of earthly success can compensate a man's conscience for his moral failures. To have defiled himself leaves a man empty, lost, and defeated.

Work

We live in a time when social security is much more important to millions of people than social responsibility. A nation is morally sick when great numbers of its citizens would rather be idle than lose their unemployment insurance or forfeit their relief checks. We are witnessing the disintegration of self-respect and pride in one's ability to rise above adversity through individual effort.

Paul lived at the time of the welfare state in Rome. No doubt he was acquainted with its demoralizing effects on people. (1 Cor. 3:8.) Paul taught that every Saint should be a responsible citizen, labor with his own hands to

become self-supporting, and render help to the poor. (Eph. 4:28.) There is no experience in life more rewarding than the deep satisfaction which accompanies earning one's own living so that he has enough to support his family and help others less fortunate. Life is made noble and rich for him who puts back into life more than he takes out, who has learned from experience the great wisdom taught by Jesus that "it is more blessed to give than to receive." (Acts 20:35.)

Paul coined the phrase "labor of love." (1 Thes. 1:3.) The phrase is also used in Hebrews (Heb. 6:10) which may also have been written by Paul. The concept of laboring without material reward or any other kind of reward only for the love of serving others is a lofty ideal.

Advantage of Disadvantage

". . . There was given to me a thorn in the flesh, . . ." (2 Cor. 12:7.) We do not know the nature of Paul's physical handicap. Some have supposed it to be malaria or epilepsy or some other affliction such as partial blindness. Paul asked the Lord three times to remove it from him, so it must have been quite annoying. The Lord refused and said to him, ". . . My grace is sufficient for thee." (2 Cor. 12:9.) Paul commented on the Lord's decision by explaining that our human strength is made perfect in weakness. (2 Cor. 12:8-9.) Paul is saying that there can be an advantage in having a disadvantage.

Some great personal loss or crippling physical impairment can draw out hidden resources of strength from a human being beyond anything imaginable. There is a young man on the Brigham Young University campus who has no arms from his shoulders down except two short stubs. Before his crippling accident he was rather an ordinary youth, not much different from hundreds of other young people his age. His accident was followed by shock, then despair, then came a period of adjustment and rehabilitation. He acquired artificial arms and learned many new skills. He gained a determination to succeed that was so great that nothing could stand in his way. He wanted an education desperately. He had been a very shy and retiring youth, but after the loss of his arms he gained an urgent desire to be socially successful. At first he was fiercely independent, but he has learned the wisdom of letting people do things for him and, as a result, has made many close friends. He has a part-time job by which he earns his living and is very successful in the sales field. He has found a very attractive young lady to whom he is shortly to be married in the temple. He has often confided to many

of his friends that his handicap has awakened him to life's possibilities.

One can hardly refrain from speculation as to the degree of change that may have come into Paul's life because of his "thorn in the flesh." We all have limitations or handicaps of various degrees of seriousness which hinder us from the complete use of all our facilities. It may be that an inferiority complex has given us a poor self-image, an overweight problem has sapped our energy, or an uncontrollable temper or lack of control in some other area that has defeated us. Of course, the Lord can remove our "thorn in the flesh," but he is more likely to ask us to bear it, control it, and draw strength from it—knowing that we, too, will receive grace sufficient unto our needs. Grace means "something extra." When we get 30 days' grace to make the premium payment on our insurance, we are given something extra beyond what the contract calls for. So it is with the promise of the Lord that ". . . My grace is sufficient unto thee." (2 Cor. 12:9.) So often we do not know how to go from grace to grace. We fall victims of the loathsome disease of self-pity. Let us, rather, accept our handicaps honestly and humbly thank God for them, remembering that a blind plowman once thanked God for his blindness so that his soul might see.

In these great lessons from Paul's letters, we see that many basic problems of life remain the same. Only through faith in the living God and his Son Jesus Christ can we overcome the trials in this life and gain exaltation in the kingdom of God.

NEW APPOINTMENTS

We congratulate the following men and wish them well in their new assignments:

Franklin D. Day, Assistant Administrator

Ward H. Magleby, Executive Secretary

Marshall T. Burton, Personnel Director

Melvin R. Brooks, Assistant Editor

**SUPPLEMENTARY
TEXTS FOR NEW TESTAMENT
SEMINARY TEACHERS**

Robert J. Matthews
Director of Academic Research

JESUS THE CHRIST

James E. Talmage

CHARACTER OF JESUS

Charles E. Jefferson

LIFE OF CHRIST

Frederic W. Farrar

The basic text for teaching the New Testament in the seminary system of the Church is the King James Version of the Bible. However, the Department of Seminaries and Institutes of Religion recommends the use of three supplementary textbooks for the use of all teachers in both released-time and nonreleased-time seminaries during the 1968-69 school year. These texts are:

James E. Talmage, **Jesus the Christ**

Frederic W. Farrar, **Life of Christ**

Charles E. Jefferson, **Character of Jesus**

It is desirable to review the lives of all three men in an effort to introduce readers to their works and indicate why these books were selected by the Department as supplementary texts for teaching the New Testament. Since both Farrar and Jefferson were non-Latter-day Saint authors of a past age, such a review is especially necessary. Farrar, a minister of the Church of England, lived a century ago in Great Britain; Jefferson, a Congregationalist, was an American of the early 1900's. These men were spiritually mature as well as intellectually wise.

James E. Talmage

James Edward Talmage was born in Hungerford, Berkshire, England, September 21, 1862, the third generation of the Talmage family in the Church. He was the eldest son and the second child of 11 children and was given the same name as his paternal grandfather. With his parents and family, he came to Utah, arriving in Salt Lake City in June 1876. The family then moved to Provo where James in his fifteenth year enrolled as a student at the Brigham Young Academy.

Brother Talmage manifested a great thirst for knowledge as well as a strong ability to retain that which he learned. At the age of 17 he became a regular instructor in elementary science, Latin, and English at the Brigham Young Academy, and his association with Dr. Karl G. Maeser had a permanent influence on him toward combining faith with sound scholarship. Later he enrolled at Lehigh University in Pennsylvania and then at Johns Hopkins University in Baltimore. At each of these universities he won recognition as a scholar in his studies of chemistry, biology, and geology. He obtained a doctorate in geology from Illinois Wesleyan University in 1896, the title of his dissertation being "The Past and Present of the Great Salt Lake."

Brother Talmage received many honors in his profession, in civic organizations, and in the Church, but the greatest of his callings was as a member of the Council of the Twelve Apostles to which he was ordained in December 1911 and

in which he served until his death in 1933. He was the 50th apostle chosen in this dispensation and filled a vacancy in the Quorum occasioned by the calling of Charles W. Penrose to the First Presidency. He traveled extensively throughout the United States, Europe, and the Middle East.

Books by Elder Talmage include the **Articles of Faith**, **Great Apostasy**, **House of the Lord**, **Vitality of Mormonism**, a pamphlet entitled **Philosophical Basis of Mormonism**, and his greatest work, **Jesus the Christ**. Royalties for the sale of these books were given to the Church. On assignment from the First Presidency, Elder Talmage edited the Pearl of Great Price in 1902 and changed the format, arranging it with chapters, verses, and references. He also made similar format changes in the Book of Mormon and Doctrine and Covenants.

As with all persons of remarkable achievement, his accomplishments were brought about by intense labor and industry. An observer noted that Brother Talmage

... has been known to work all night and go to his regular task in the morning without rest or relaxation, and so his achievements are not due entirely to an imperial mind, but the determined will to work. He produced his greatest work, **Jesus the Christ**, writing all the manuscript in long hand, proofread and issued it from the press in less than a year. At the same time he carried on much of his regular work. (Bryant S. Hinckley, "James E. Talmage," **The Improvement Era** (July 1932), 567.)

In his personal journal Elder Talmage penned:

Finished the actual writing on the book **Jesus the Christ**, to which I have devoted every spare hour since settling down to the work of composition on September 14th last. Had it not been that I was privileged to do this work in the Temple, it would be at present far from completion. I have felt the inspiration of the place and have appreciated the quietness incident thereto. I hope to proceed with the work of revision without delay. (Wilson, 142.)

The book **Jesus the Christ** is well known to nearly all members of the Church and has been an inspiration to all who have studied it. One of the important features of this work which is lacking in treatises by those who are not members of The Church of Jesus Christ of Latter-day Saints is the extensive treatment which Brother Talmage gives to the premortal and postmortal missions of Jesus. This is supplemented also with an account of the Savior's visit to the Nephites soon after his ascension into heaven

and also the great theophany in which the Father and the Son visited Joseph Smith in the spring of 1820.

The following excerpt from the preface to the first edition (1915) explains the position of the Church relative to the book **Jesus the Christ**:

The author of this volume entered upon his welcome service under request and appointment from the presiding authorities of the Church; and the completed work has been read to and is approved by the First Presidency and the Council of the Twelve. It presents, however, the writer's personal belief and profoundest conviction as to the truth of what he has written. The book is published by The Church of Jesus Christ of Latter-day Saints.

A characteristic feature of the work is the guidance afforded by modern scriptures and the explication of the Holy Writ of olden times in the light of present day revelation, which, as a powerful and well directed beam, illumines many dark passages of ancient construction.

On June 14, 1888, James E. Talmage and Mary (Merry) May Booth of Alpine, Utah, were married in the Manti Temple. After two weeks of marriage, the new groom, still with the heart of a scholar and philosopher, wrote in his journal:

Busier than ever preparing for household responsibilities. Tacking down carpets, putting up stoves, etc., etc. Pleasant occupation? Yes, I suppose so; it is said that wise men always like the inevitable—they persuade themselves that the circumstances that be are the most pleasurable imaginable. I try to believe that I am wise in such matters. (Wilson, 39.)

Much more of great interest could be said of James E. Talmage if space would permit. He passed away in Salt Lake City on the morning of July 27, 1933. Active and diligent to the last, he worked to within two days of his death. President J. Reuben Clark, Jr., of the First Presidency was with him at the time representing the General Authorities of the Church.

[Much of the material about James E. Talmage was obtained from Grant Larsen Wilson, "The Life and Educational Contribution of James Edward Talmage" (unpublished master's thesis, University of Utah, 1958.)]

Frederic W. Farrar

Frederic William Farrar was born August 7, 1831, at Fort Bombay, India, while his parents were engaged in missionary work for the Church of England. Although the family was very poor financially, Frederic and his older

brother were sent back to England to live with two aunts while attending school. At an early age young Frederic showed a voracious appetite for books and study. At six he entered the Latin school of Aylesbury and successively attended King William's College, King's College, and Trinity College.

Frederic had a particular liking for poetry and committed many poems to memory.

In the biography written by his son Reginald, it is stated that Frederic's financial circumstances were so meager while at Trinity College that he often had only water for breakfast and studied in a room with no heat in the winter. He was able to continue his schooling only by tutoring other students and finally by a scholarship grant. Yet he was successful, and of him one of his instructors said:

From a long list of pupils, I should select him as the one most remarkable for mental ability and eager pursuit of knowledge. To this vigor and earnestness of purpose he united a high and generous spirit and a perfectly blameless character—the pleasantness of his manners and the frankness of his disposition made him one of the most agreeable and distinguished of my students (Farrar, 47.)

Although not an athlete, as a dean Farrar engaged in sports in order to have a better rapport with his students. Farrar often came out on the bottom of the pile and his lack of athletic prowess was the subject of many jokes, but his persistence turned to his advantage when he got the boys in the classroom.

Dean Farrar attained great heights in the world of the cleric and scholar, yet he remained humble and approachable. Although a scholar of the highest order, he was notably gifted in being able to communicate with the common man and the masses of the unschooled. His humility and love for others and his greatness as a teacher are manifest in the following event. While dean of Canterbury, it occurred to him to organize a Bible class for the choir boys in addition to his regular duties. Though a respected and revered scholar, he still felt the necessity of devoting an hour or more each week in preparation so as to make this class interesting for the boys.

Farrar's approach to the study of the Bible was scholarly, but it was more than that. He was a churchman as well as a schoolman, and in him the two features were remarkably blended. He once stated that:

People often worry themselves because they cannot believe this or that, when this or that has nothing to do with true religion. . . . I counsel you to study these things humbly,

get the best accounts of them you can, but remember that they are [often] questions of history or archeology, . . . and if you cannot understand them, let them go. These are not generally necessary to salvation You will not be questioned about those things at the bar of Judgment. You will be asked if you have kept your body in temperance, soberness, and chastity; if you have been rigidly honest; if you have heightened the moral standard of the world by your presence in the world. (Farrar, 292.)

His scholarship was flavored and warmed by his spirituality. Travels included a trip to Palestine in 1870 during which he gathered materials and information which he employed in his later writings. While writing the **Life of Christ** from 1870 to 1874, he was also headmaster at Marlborough. His regular duties kept him busy from 7 a.m. to 9 p.m. every day, so it is reported that he composed the book during his "spare hours."

The dean and his wife were parents of 10 children. In spite of his busy professional schedule, he found time to spend playful and pleasant hours with his family.

Other books by Farrar include **Men I Have Known, Great Books, Paths of Duty, Talks on Temperance, Life and Work of St. Paul, and Life of Lives.**

Dean Farrar died in 1903 at the age of 71.

Farrar was in every way a "Christian gentleman" and a believer in the divine mission of the Savior. Readers of Talmage's **Jesus the Christ** recognize that many notes and references by Elder Talmage are quoted directly from Farrar's work. He presents a point of view generally acceptable to the theology of the Church and demonstrates a keen spiritual insight into the teachings and ministry of Jesus. The spirit of the work is foreshadowed in his preface to the **Life of Christ** from which the following excerpts are taken:

It is perhaps yet more important to add that this Life of Christ is avowedly and unconditionally the work of a believer. Those who expect to find in it new theories about the divine personality of Jesus, or brilliant combinations of mythic cloud tinged by the sunset imagination of some decadent belief, will look in vain. . . . (Farrar, **Life of Christ**, [Portland, Oregon: Fountain Publications, 1964], 3.)

And again:

. . . Writing as a believer to believers, as a Christian to Christians, surely, after nearly nineteen centuries of Christianity, any one may be allowed to rest a fact of the Life of Jesus on the testimony of St. John without

stopping to write a volume on the authenticity of the Fourth Gospel; or may narrate one of the Gospel miracles without deeming it necessary to answer all the arguments which have been urged against the possibility of the supernatural. . . . (*Ibid.*, 4.)

Farrar concluded his preface with these words:

And now I send these pages forth not knowing what shall befall them, but with the earnest prayer that they may be blessed to aid the cause of truth and righteousness, and that He in whose name they are written may, of His mercy,

"Forgive them where they fail in truth,
And in His wisdom make me wise."
(*Ibid.*, 13.)

And so the pages still go forth to do their work.

Farrar's writing is thorough, detailed, informative, and at the same time easily read and understood. His insight and ability to give word descriptions of Jesus make this book a valuable teaching aid to Department personnel.

[Reginald Farrar, **Life of Frederic William Farrar** (New York: Thomas Y. Crowell and Company), 1904. (Reginald Farrar was a son of William Farrar and obtained his material from interviews with personal acquaintances of his father, his father's journals, and his own experience.)]

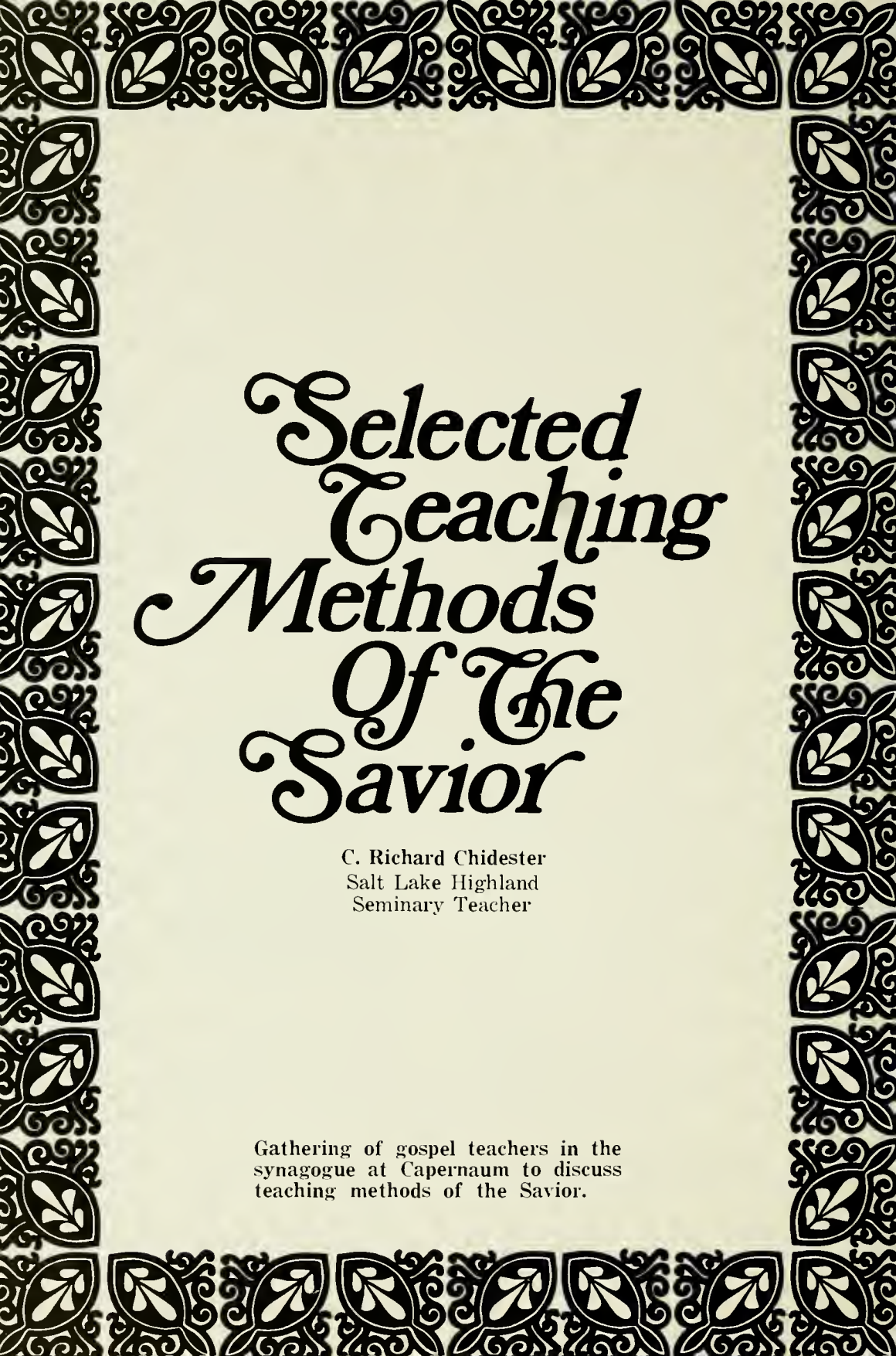
Charles E. Jefferson

Charles Edward Jefferson was born in Cambridge, Ohio, August 29, 1860, son of Dr. Milton and Sarchett Jefferson. After attending Ohio Wesleyan University, he became superintendent of public schools in Worthington, Ohio, for two years. Later he attended Boston College and Oberlin College and was granted the degree of doctor of divinity. Honorary degrees were also conferred by Yale, Miami University, and the University of Vermont. He was an ordained minister in the Congregational Church, and from 1898 until his death September 12, 1937, he was pastor of the Broadway Tabernacle in New York City.

Besides the **Character of Jesus**, he authored many books and articles, among which are **Quiet Hints to Growing Preachers, Things Fundamental, Why We May Believe in Life After Death, Character of Paul, Cardinal Ideas of Isaiah, and Christianizing a Nation.**

Jefferson explains his approach to the study of Jesus as being the natural way to come to an understanding of the gospel and the plan of salvation. He reasons that Jesus did not seek to convert his disciples by an intricate system

Continued on page 27



Selected Teaching Methods Of The Savior

C. Richard Chidester
Salt Lake Highland
Seminary Teacher

Gathering of gospel teachers in the
synagogue at Capernaum to discuss
teaching methods of the Savior.

CHAPTER 1

Importance of establishing a personal relationship with each student and some methods for doing so.

AND after the Savior had resurrected and ascended into heaven, a number of his disciples who had been selected to teach the youth of the Church were gathered together in the synagogue discussing some of the great principles of teaching which he had taught them by precept and practical example.

2 And Zachary spoke up and said to them: It was so inspiring the way Jesus always endeavored to establish a basis of personal friendship between himself and those whom he sought to help and teach. With the eye of a skilled teacher, Jesus saw behind the immoral lives or petty acts of those who gathered about him to the real man that each aspired to be or could be.

3 We, too, as selected gospel teachers must follow his example and do all we can to become real friends with each individual, because people learn only from those they love, he continued.

4 Jesus demonstrated his sincere love and concern for the individual in his response to the woman who had been ill for twelve years. She merely touched his clothes and he felt virtue go from him, which led him to seek her out.

5 Jonathan asked, How, then, can we get close to our students so that we can better understand their needs and make them more receptive to our teachings?

6 One extremely important principle to remember, answered Zachary, is that teaching youth is like winning converts in the mission field—they must first become friends with us before they will ever become converts.

7 And because we lack the ability Jesus had to gain insights into others, we can use such things as personal interviews before and after class or between periods, written questionnaires, biographies, sentence completion tests, and testimony meetings in class to gain an understanding of our students' feelings and problems so that we can become their friends.

8 Such efforts, he went on, would also greatly enhance our understanding

of their behavior and help us to empathize with them and feel more compassion toward them.

9 Yes, remarked Eleazer, one of the greatest sources of Jesus' skill was his knowledge and understanding of people. Therefore, we as teachers should learn all we can about people, because knowledge about people is the most valuable knowledge there is.

CHAPTER 2

Woman taken in adultery relates how Jesus taught her; handling of difficult students discussed.

AS the discussion of the disciples continued, the adulterous woman whom Jesus had saved was seen walking toward them. One of the disciples approached her and asked if she might come and discuss with them the manner in which Jesus had taught her.

2 As she neared them, one of the disciples remarked to the group, Another great teaching principle we can learn from the Savior is to teach in a clear, concrete way. As in the case of this woman, he avoided using the complex methods of reasoning employed by some of the rabbis but kept his methods intensely practical. In this manner he was able to drive home basic gospel principles in a way no one could forget.

3 All eyes were then drawn toward the woman who had just joined the group.

4 She seated herself and began commenting on her experiences with Jesus. When I was brought before him by the scribes and Pharisees, she said, he took advantage of the situation to teach both them and me great lessons of life.

5 I remember how he captured their attention by stooping down and writing in the sand, a method you can capitalize on by using the chalkboard effectively.

6 Then when he challenged those without sin to cast the first stone, he taught a great principle which every gospel teacher should remind himself of daily—the importance of holding a special place in his heart for students who are sinning and rebelling.

7 Yes, interrupted Eleazer, Jesus loved sinners, and they were the ones

who were often most attracted to him. His primary message to the world was that he came to deliver men from the effects of wrong beliefs, motives, and habits of living and to restore them to complete physical, mental, moral, and spiritual health.

8 The woman resumed her reminiscence. In my case, for example, as the people began to drop their stones and walk away, my own guilt was soothed by a calmness I had never felt before. It sprang from the sudden realization that I was not alone in the world of sin but that everyone else had need to repent the same as I. He showed me that I, as a child of God, was much greater than my sins.

9 A similar example is the account of the way the Savior dealt with Zaccheus, the rich publican whom the people scorned. When Jesus told Zaccheus that he wanted to abide at his house, the people murmured because Jesus was going to be the guest of a sinner. The attention and concern which Jesus showed for Zaccheus, however, resulted in his eventual conversion to the truth.

10 The implications for us, then, said Adriel, are to make special efforts to help the lost and the outcasts or those who, for one reason or another, are often referred to as our problem students. The test of our love and forgiveness is in how we treat them.

11 But, interrupted Eli, the troublemakers often spoil the atmosphere for those who want to learn and make it difficult for us to be informal, natural, and intimate when we teach, as Jesus was when he taught.

12 You are right, Adriel replied. The difficult students are a real challenge to us, but we must not forget that the emotional atmosphere surrounding Jesus, at least when he was in public, was never calm.

13 Therefore, he continued, if we want to ease the tension in our classrooms, we should take measures to reach the students who disrupt by making them feel important. This can be accomplished by giving them special opportunities to serve and participate, by treating their opinions with respect, by magnifying their strengths whenever possible, and

by giving them substitute assignments which are more adapted to their interests and needs if they rebel against established procedures.

14 Jesus taught men and women rather than a message, and we must strive to do the same.

15 I know of some teachers, Eli declared, who make a special list at the beginning of the school year of students who seem down and out or guilt-ridden or spiritually immature so that they can concentrate on getting close to those students and can give them the special attention they so desperately need.

CHAPTER 3

The role of the central idea in teaching; dealing with individual differences in students; teaching each class differently.

IT was previously mentioned in the discussion that Jesus drove home the principles he was teaching in a manner no one could forget. How was he able to do this so effectively? asked Zachary.

2 One real key to his success seemed to be his ability to omit less important things and concentrate on central themes, answered Jonathan. For example, the ways he taught the first commandment, the Golden Rule, and the Parable of the Good Samaritan demonstrate how his teachings revolved around a central idea that was easy to remember.

3 Some of our disciples have found that using specially adapted songs, quotes, catchy sayings, or drawings which the students put in their journals helps them to remember the key principles they learn so that such teachings come back to them in moments of temptation or need.

4 One boy told his teacher recently that when he was tempted by some friends to lower his standards and drink with them, he was able to refuse them with the strength he received from the catchy phrase, No thanks. I'm a covenant kid! which he had learned in his gospel class as they discussed the importance of honoring and keeping covenants, Jonathan concluded.

5 What he taught was also given to men as they were able to hear it. It was always adapted to those with whom he

was concerned, said Asher.

6 The versatility and skill of Jesus in adapting his teachings to the individual were unequalled, he went on. He saw with a skilled eye vital needs of each individual. Then he appealed to the feeling, reason, or will of the person according to his need.

7 Therefore, to instruct each class in the same things in exactly the same way would be folly, remarked Jonathan.

8 That's right, commented Zachary. Along with teaching each class differently, we should keep in mind that probably the little courtesies, the warm helpful words, the personal suggestions, the individual reminders, and the sincere interest in pupils do as much or more good than the mechanical and highly advertised schemes for taking care of individual differences.

CHAPTER 4

The positive nature of the Savior's teaching approach; the art of asking questions that stimulate thinking; adapting lessons to student interests.

AFTER the disciples concluded their comments on handling individual differences in their students, Eleazer began to discuss how positive the Savior's outlook and teachings usually were.

2 Instead of proceeding by prohibitions and negative commands, he proceeds by affirmatives, Eleazer mentioned. It seems as if his whole nature were turned toward the positive side of life, the side of the yea.

3 He dwells not on what we must not do but on what we must do. All things whatsoever ye would that men should do to you, do ye even so to them. I am not come to destroy, but to fulfill, to quote his own words.

4 Therefore, in order for our teaching to be edifying, Eleazer went on, we need to radiate a warm, positive spirit in our approach, because when we constantly talk about evil, we only tempt our students to go out and try it; when we dwell on the negative shalt not's, we sound like prophets of gloom.

5 Adriel then spoke up and said, Jesus was also a master at stimulating a discussion with his uncanny questions.

Questions such as **Whom do men say that I am? Who is my mother or my brethren? Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?**

6 He was by no means content for his hearers to be passive recipients of his teachings. As often as not he posed a question rather than provide the answer directly, and he left the audience to give him the answer or to ponder over it at their leisure.

7 There was danger, of course, said Zachary, in his method of asking questions—his hearers might not reach his conclusions. But this little worries the real teacher. The more formal speaker aims to persuade his audience to his point of view, while the teacher, not without interest, of course, in the acceptance of his conclusions, is nevertheless more anxious to stimulate his students to think the problem through.

8 Here lies an important challenge for us, he continued, to learn to lead good discussions and to stimulate the thinking of our students by seeking out vital questions which relate to the students' own environment and circumstances in terms of the principle being taught.

9 Eli added, One of the best ways to accomplish this is by appointing select students to a curriculum committee and having them outline the questions they have in regard to the lesson material to be covered. Another way to gear lessons toward the needs and interests of students is to have them anonymously hand in questions they have concerning gospel principles to be covered in future lessons.

CHAPTER 5

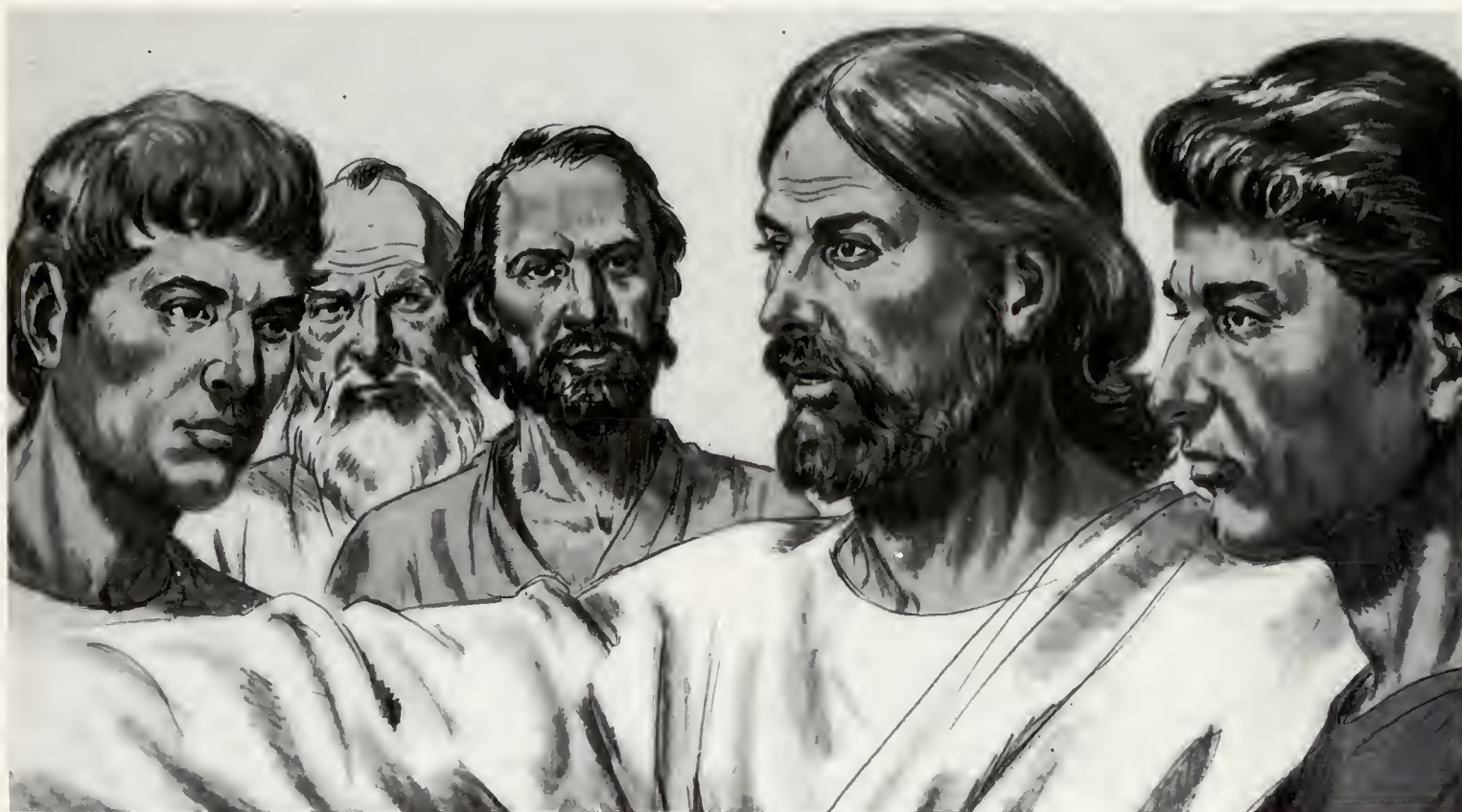
Students become doers of the word by commitment to a plan of action; profound significance of the teacher's personal example; intensive study of the New Testament essential to the teacher.

AS Eli finished his remarks, Zachary spoke on his favorite text—that of helping students discover the truths and thrills of religion by assisting them to become doers of the word.

2 I was shocked, remarked Zachary,

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The Parable as Technique



Anyone involved in the teaching of Jesus' life and message will eventually "come to grips" with the problem of handling the parables in a manner that is convincing to students, consistent with the contexts of the narratives, and harmonious with the principles upon which the kingdom of God is built. While there are many constructive ideas relative to this process, a few guidelines are modestly suggested as aids for accomplishing these ends.

Out of the Mouths of Students

While a teacher may have spent several years studying and teaching theology in formal classes and attempting to raise himself to a better standard of life in accordance with his increased knowledge, his students without the formal exposure to theology have also been learning

through their own experiences with life—through their "pores," so to speak. Perhaps they have been less analytical than the teacher about their religion, yet they often know a great deal about the gospel. If the teacher is wise, therefore, he will encourage—not just tolerate—students' contributions to the ideas under discussion by personally revealing their own insights. Of course, the teacher should clarify the experiences and ideas of students who may be inarticulate and on occasion may correct false or illogical impressions of students in an artful and kindly way, but he must always respect his students' rights to express themselves in the classroom and should eagerly seek to learn from students, too. The gospel is greater than any one man's conception of it or, indeed, than all men's comprehension of it!

Once in a New Testament class the Parable of the Unmerciful Servant found in Matthew 18:21-35 was being considered. The thesis of the parable is simple. For Peter, who was reared in the religious atmosphere of prescriptive, legalistic Judaism it was natural to ask Jesus how many times he ought to forgive one who sinned against him. "Till seven times?" asked Peter, possibly thinking that he had magnanimously exceeded the prescribed number. Jesus quickly responded, "Until seventy times seven." He did not mean 490 times, but **ad infinitum**. Then follows the parables, occasioned by the question, of a king who, while making an accounting with his servants, finds one who owes him an insurmountably large sum. The servant promptly falls to the ground and implores his master's mercy, and the king compassionately grants his servant's wish and forgives the debt. The servant then departs, whereupon he finds one of his fellow servants who owes him a paltry sum and brutally has him imprisoned. Upon hearing of his servant's conduct toward his debtor, the king in his wrath has the first servant whom he had forgiven imprisoned also. Jesus then suggests, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

After reading aloud this simple analogy of how the Father will treat the unforgiving, the class in an open, wholesome way became involved with the nature of forgiveness. One student asked about the seeming arbitration of the king in forgiving the servant and then in anger withdrawing his forgiveness. A second student candidly wondered out loud if this were not an example of scripture needing to be interpreted correctly to be properly understood. Another suggested that possibly some slight imperfections emerged in the story in the process of being reported and then transmitted from generation to generation. He then cited the eighth Article of Faith declaring our acceptance of the Bible only as "translated correctly."

Finally a somewhat older and more mature student spoke up and said, "While the parable seems to call into question the character of the king, the more important point for me concerns the nature of the principle of forgiveness. The meaning that I draw from this parable is not so much that if a person will not forgive others, God will not forgive him out of retribution, but that if a person will not forgive others, he will not be able to receive God's forgiveness. I think I see in this story a way to understand forgiveness. The unforgiving servant cut off mercy and forgiveness from his fellow servant who

could not repay him. By that same act, however, he, not God, cut off mercy and forgiveness from himself."

The student was right in his evaluation of the practice of arguing from analogy, because no two things are, in fact, exactly alike. Nonetheless the story illustrated the interrelatedness between a person's willingness to extend forgiveness and his ability to receive it. A spirit of unforgiveness makes one unable to receive forgiveness from God or others, and this student with rare perception and application of his own homely experience penetrated the spiritual meaning of the parable. The entire class, including the teacher, were enlightened thereby.

In or Out of Context

Another simple guideline to help a teacher understand and teach parables is raised in the aforementioned Parable of the Unmerciful Servant and concerns the context in which a parable is told. A good question to ask about Jesus' stories is "What or who occasioned this parable?" Perhaps two favorite and oft-quoted parables will illustrate this need of carefully noting the background or context of a story. The Parable of the Pharisee and the Publican tells of two men praying in the temple. In a sense they are two representative types. The first is of that religious persuasion in ancient Judaism which reduced religion to an unthinking and unfeeling observance or an interminable list of trivial prescriptions of the derived law. These scrupulously avoided objects and people who were considered "ceremonially" unclean. The publican was a Jew who worked as a tax collector for Rome and, as a result, was hated by his fellow Jews and rejected from their society. The prayers of the two men were as different as they were different. The first made a long statement "to himself" (as a modern speech version has it) of his own goodness in terms of his careful observance of certain religious-ceremonial acts. The other, standing in the farthest corner in the temple, in deep sorrow asked for God's forgiveness. Jesus said that this publican went home "justified"—acquitted of his sins—rather than the Pharisee. A teacher should certainly know who and what the Pharisee and publican were.

The Parables of the Lost—a lost sheep, lost coin, and lost son—help the teacher appreciate the importance of noting not only the cultural background of a story but also the immediate context. Jesus was surrounded by interested crowds of the "unclean"—tax collectors (publicans) and "outsiders" (sinners). The Pharisees and scribes, superreligionists whose particular

orientation disposed them to quickly judge others, observed this group and in disgust murmured to each other because Jesus associated and even ate with sinners. To these people whose outlook on religion tended toward self-righteousness and pride, Jesus directed the Parable of the Pharisee and the Publican and the three parables of "lost things." These stories are graphic depictions of the very words of Jesus himself, "... The Son of man is come to seek and to save that which was lost." (Matt. 18:11.)

A teacher certainly needs to know about the pitfalls that some ancient Jews fell into by blindly following the letter of the law in utter disregard of its spirit. These completely forgot that the law had been given to help men prepare for a higher way of life and to remind them through sacrifices that the Son of God would come and offer himself for them, bringing that higher way of life and exemplifying it in his own life. But to appreciate that Jesus was deploring the human failing in the Pharisaic way and not depreciating everything about that way of life, it is important to know something about how the Jews themselves regard the extremes in some Pharisees and also to know something about the wholesome characteristics of the Pharisaic way of life.

In the **Jewish Encyclopedia** under the article entitled "Pharisees," the editors cite an ancient baraita (tradition or teaching) in which seven classes of Pharisees are listed, five of which are "either eccentric fools or hypocrites." The Jewish writers admit that "It is such types of Pharisees that Jesus had in view when hurling his scathing words of condemnation against the Pharisees. . . ." Still another source of information about the Pharisees, and one in which the reader can secure a "flavor" of the goodness of their way of life, is an article entitled "The Pharisees" in the June 1964 issue of **The Instructor** by Louis C. Zucker, now professor emeritus of English at the University of Utah. Both of these articles will help a teacher help his students see more clearly that Jesus was opposed to the imbalances of certain proud, self-righteous Pharisees and not Pharisaism *per se*. Students then can guard against being "Pharisaic" about Pharisees!

Modern Helps

Teachers should be aware of the several references to Jesus' parables in modern scriptures and in the commentaries of prophet-presidents of the Church which help elucidate

the ideals upon which the kingdom of God is built. One such commentary by the Prophet Joseph Smith, later entitled the "Inspired Version," is described by Elder John A. Widtsoe as the Prophet's efforts "... to set about to revise or explain the incorrect and obscure passages of the Bible."

In this version the Prophet by a seemingly minor change casts some light on the relationship between man and God and, particularly, God's judgment of man. The Parable of the Ten Virgins is a good example. When the five foolish bridesmaids knock at the door, the groom answers. He does not recognize them and refuses admittance with the words, "Verily I say unto you, I know you not." Joseph's "explanation" of this obscure passage is "Verily I say unto you, Ye know me not." Although seemingly an insignificant twist, this correction lets the reader know that the Prophet's feeling at the time of correction was that a man's exclusion from the kingdom comes from his not "knowing" God rather than the other way about.

These are only a scant few ideas about understanding and helping others find meaning in the great stories of Jesus. Surely students are keen in their own religious insights and should be encouraged to adventure into the discovery of the scriptures. Certainly they need to be instructed, but they also need to be trusted and relied upon to see the meaning of the scriptures from the context of their own lives. Likewise, they need to see a parable in its native environment, both in the broad cultural and spiritual context of the ancient world and also in the context of the gospel way of life. Then the story will be a natural, harmonious, understandable part of the whole and not just a segment of scripture torn from its setting.

Finally, help to an understanding of these narratives is to be sought from modern scriptures and extra-scriptural prophetic commentary in which so many good ideas are available. Studying the parables of the Master is an activity to be adventured into with our students. To this effort we apply the Prophet Joseph's words written from the miserable conditions of Liberty Jail in 1839:

... the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanses of eternity—... (DHC 3:295.)

Elijah M. Hicken



Elijah M. Hicken's grandmother secretly saved two dollars from each paycheck of her husband for 15 years in an effort to get enough money to come to America. On the way to Zion she became a member of the famous Willey Handcart Company that crossed the plains and was caught in severe storms. Her characteristics of faith and determination were passed on to her grandson.

Elijah was born in Heber City, Utah, September 26, 1888. He went on a mission to the Northern States from 1912 to 1914 and married Erma Inas Jensen September 14, 1914, in the Salt Lake Temple.

Following their marriage Elijah raised 12 pigs for money to go to school in Logan. With this money he was able to complete a year and a half of schooling. Then, down to his last dime and having determined to return home, an unexpected advancement from the Union Reservoir Company enabled him to complete his second year. He then completed his education at Brigham Young University and graduated in the fall of 1918. He was subsequently employed to teach agriculture and psychology at the Millard Stake Academy at Hinckley, Utah, where he saved enough money to attend the University of Utah to get his master's degree in 1922, the year of the birth of his fourth child.

While attending BYU Elijah acted as student body president. Two problems of importance faced him in that position. First, students were attending public dances downtown where the fox trot and one step were being introduced.

President Brimhall was so opposed to this that those who attended were threatened with dismissal from school, but Coach E. L. Roberts and Elijah Hicken brought in a professional teacher who taught the students to dance these new dances in an acceptable manner. The other problem had to do with hazing. Both were successfully resolved during that year.

The Hickens then went to Bighorn Stake Academy in Cowley, Wyoming, where he taught for two years. There he faced great difficulties because of opposition of local people and disunity among his faculty when he arrived. The stake patriarch came to him and told him that he had a blessing for him. In the blessing Brother Hicken was told that his life would be protected even though a group was then ready to take it.

In 1924 he moved to Richmond, Utah. There again he faced great challenges. There was no seminary building, and many of the people were opposed to having a seminary in their community. He was told that he would get no more than 50 students, but the first year he had so many students that he had to be provided with an additional teacher. From that time until his retirement in 1957 he had a total enrollment of 16,035 students with graduates totaling 3,890. An overall overage of 91.2% of the LDS students in the area attended over the 32 years he taught in Richmond, and during the last few years his average was more than 97%. One year he announced 180 graduates without a list of names—he knew every student.

Brother Hicken was an imaginative teacher. He emphasized the "living" aspects of teaching through dramatization, illustration, and immediate application. His daughter reports that she can never remember a night when her father did not study in preparation for the next day's work. He says, "A teacher who attempts to teach without more knowledge than he needs to teach is no teacher at all. I never went before a class without double adequate material for the lesson."

Elijah always felt that a good offense was the best defense, and when youngsters were found to be dancing all evening with the same partners, he organized what he called "Fun Frolics." He would go to five wards each year with games and mixers of every description to socialize the dancing practices of his seminary district. These were very well attended, and everyone who came danced and participated.

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Silas L. Cheney



The English department of St. Johns Academy for the 1920-21 school year was named Cheney—Silas L. and his wife Klara. Since this was the final year that St. Johns was open, Brother Cheney was next employed to teach at the Emery Stake Academy the one remaining year of its operation.

During the following three years, he taught English at Granite High School just south of Salt Lake City where he became debating coach. Spring of the first year at Granite brought him his B.S. degree from Brigham Young University and a second place ranking in the state debating tournament. The following year his team tied for first place with two other teams, and the meet to decide the state championship was held after school was out. Brother Cheney found himself with only three participants, but they were enough to win! Not only this, but his ability as a teacher of literature brought him statewide recognition. Dr. Adam S. Bennion, who had moved from superintendent of schools in Granite District to become Church commissioner of education, brought Silas L. Cheney back into the Church school system.

Brother Cheney has not only had a deep love for his family, but he has also loved poetry, literature, the gospel, and young people. He is the author of four western novels and many articles and short stories for Church magazines. Assisted by Roy Welker and Karl Wood, he wrote a seminary Church history text and was the author of an Old Testament manual and a text entitled **Dramatic Pioneer Stories**, both of

which were for junior seminaries.

Silas Cheney's love of the gospel and mankind made him an effective teacher in the seminaries of the Church. He tells of one instance in which an incorrigible, rough football player was assigned to him. Brother Cheney interviewed the young man and found that he had an ability to draw. He asked the boy if he would consider drawing something on the blackboard to illustrate certain aspects of various lessons. The young man indicated that he would be willing to do so and asked what he should draw. Brother Cheney told him to read the material from the Bible and the text and then decide for himself what would be appropriate and effective. The young man consented and, after repeating the process a few times, he became interested in the subject matter of the class.

This wise teacher took a somewhat similar attitude toward student journals. He reasoned that there was little value in a student journal unless it had a personal meaning to the individual. Under his direction, therefore, a journal became an expression of a student's creative response to what occurred in class. As a result, many former students later testified of the significance of this procedure as they relied upon their personal journals on missions and in other Church service of various kinds.

Silas L. Cheney was born in Huntington, Utah, January 11, 1893. His parents moved to Victor, Idaho, when he was a small boy and later made their home in Sunnyside, Idaho. He graduated from Ricks High School in 1912 and from the Brigham Young University 11 years later, having already taught school for three years under special certificate.

Brother Cheney's mission call was to Germany where he arrived Christmas Eve 1913. He was laboring in Danzig when arrested as a Russian spy, but the inspection of his papers secured almost immediate release. When World War I broke out in Europe, he returned to the United States and finished his mission in the Eastern States.

Brother Cheney married in the Salt Lake Temple June 22, 1917, his bride, Klara Young, being the daughter of Brigham Young, Jr., and his wife Abbie Stevens Young. Brother Cheney had already voluntarily enlisted in the medical corps of the army the previous week.

Brother and Sister Cheney are the parents of four sons and one daughter. All are college

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UTILIZING THE GENERAL EPISTLES

Albert L. Payne

Department Editor

Many institute programs offer an in-depth course of study devoted to what is known as the General Epistles (i.e., the components of that portion of the New Testament remaining when one has studied the Gospels, Acts, and writings of Paul). This article is not specifically directed to instructors of that course but, rather, to others in the Department whose outlines or dispositions have neglected this important part of the New Testament. What can and should be done to help young people become acquainted with and appreciate the General Epistles?

First, teachers may refer to selections from the General Epistles for answers to current questions and dilemmas. As a result, students may become aware of the extent and value of the General Epistles with a minimum amount of course study time being expended. For example, many people today raise questions about the so-called "God is dead" theory prominent among Christian people. Young people should be aware that such disclaimers of the reality of the position and mission of Christ are not new. Although this present form of doubt may be traced to the emergence of the scientific spirit which has influenced such movements as liberalism, modernism, and atheist theology which has popularized the "God is dead" phrase, the General Epistles indicate that the problem is age-old and provide additional light on how one might refute such theories.

Arguments and testimonies of those who lived at or near the time of the Savior were submitted to those who then faced doubt or disbelief. In 1 Peter, for example, the defense supporting the Savior is centered in the reality of the resurrection and redemption through the blood of Jesus Christ. (1 Peter 1:3, 18, 21.) True believers are encouraged to ". . . sanctify the Lord God in . . . [their] hearts"—that is, they are to reverence him or make him holy to themselves. The same writer continues by claiming that when men have accepted Jesus Christ in



such a manner, they should always be ready to give reason for the hope that is in them. (See 1 Peter 3:15.)

The communication to the Hebrews emphasizes the greatness and scope of Christ's work in a dramatic testimony of him which has been so often quoted that it hardly need be repeated. Men might, however, remind themselves frequently that Jesus is identified as the Son of God who was appointed heir of all things and that he was better than the angels, more worthy than Moses, and the greatest high priest of the world. (Hebrews 1:1-4; 3:3; 4:14, 16.)

The Book of 1 John provides testimony that the writer is a witness of the Word of life which was from the beginning and which he has both seen and heard. John claims that believers preserve the love of God, having passed from death to life because Jesus laid down his life. Changed lives are witnesses of Jesus Christ. (1 John 1:1-6.) In addition, believers hear the witness of the Spirit and experience answered prayers, both of which constitute personal evidence that Jesus was in reality the Christ. (1 John 4:1-3; 5:13-14.)

2 Peter reminds men that the testimonies of the prophets and the fulfillment of prophecy are acceptable evidences that those who have accepted Christ have "not followed cunningly devised fables, . . ." Prophets were eyewitnesses of the ". . . power and coming of our Lord Jesus Christ, . . ." and heard the Father's testimony of the Son. (2 Peter 1:16.) Believers also know that prophecy is not the product of whim and was not given by any private ". . . will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21.)

Special reading assignments, whether as part of worship or in the form of a thought for the day, may also provide a way to acquaint students with the General Epistles. Selecting portions of one of these books or chapters may offer a meaningful and rich experience for young people. The following, for example, might be read from the first chapter of James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (James 1:5-6.)

A double minded man is unstable in all his ways. (James 1:8.)

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised

to them that love him. (James 1:12.)

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (James 1:17.)

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. (James 1:19.)

But be ye doers of the word, and not hearers only, deceiving your own selves. (James 1:22.)

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:27.)

A third use of the General Epistles might be found by interested teachers presenting to their classes a general overview and summarization of one or more of the writings.

1 Peter might serve as a suitable example of what might be done in this respect. This letter apparently was written at a time of political unrest when the Saints were experiencing persecution by civil authorities. During periods of severe persecution, Christians must answer for themselves whether they will live peacefully inwardly or outwardly and whether the grace of Jesus Christ was purchased with a meaningful and equitable price. A central theme and emphasis of 1 Peter is the great hope which comes through Christ. We are told that Jesus died to bring men to him through the resurrection and healing of the wounds of sin.

Another theme of 1 Peter concerns the spiritual kingdom which Christ is building through the instrumentality of the holy priesthood. Members of the Church are newborn and must use self-control to direct their lives away from such practices as deceit, pretense, jealousy, hypocrisy, envy, and slander. This will not be achieved without effort, for just as Jesus suffered to bring us to God, so we must suffer to eliminate our own sins and cooperate with him in bringing us to God. Indulgence, lust, and avarice lie at the very heart of our individual problems. The holy and chosen generation will have to be strong enough to live among aliens to the light and still abstain from the desires and lusts of the flesh. In this sense, members of the Church become spiritual stones in the structure of the Lord's house as they thus offer acceptable spiritual sacrifices to God.

A third theme in this letter is that the circumstances of life require obedience to authority and patience. Trials and persecutions which come to those who love and trust Christ serve as tests to prove whether faith is really worthy

of praise. It is therefore no disgrace to suffer for Christ, because in so doing men may share to some degree with him and know of his suffering. Thus, through suffering men may know for themselves the joy which comes through purposeful obedience and reward of spiritual comfort. Even if undeserved suffering and persecution come, men are called to be patient.

The loveliness of a woman of calm and gentle spirit is an example of a truly beautiful personality. Such a woman will accept the authority of her husband, and if he is worthy she will receive in return understanding, sympathy, and true love. Men must not attempt to repay wrong with wrong.

The account of Christ preaching to the spirits in prison is a golden thread in this letter because it shows the universality of the laws and principles of the gospel and indicates somewhat of the inclusiveness of God's loving efforts in behalf of all mankind.

1 Peter expresses the view that the end of the world is near and God will restore, establish, and settle his people on a firm foundation—this represents the true grace of God. In preparation for this great blessing, exhortations or directives are given with respect to what must be done. A good example of these (one of nearly three dozen) is found in chapter two, verse 17, which says, "Honour all men. Love the brotherhood. Fear God. Honour the king." In other places we are entreated to many various efforts such as, "be sober," "be holy," "fear not," "arm yourselves," "rejoice," and "desire the sincere milk of the word."

TEXTS FOR TEACHERS . . . Continued from page 15 of theology but, rather, by a gradual revelation of himself to them. They learned of Jesus and, hence, of the gospel by watching him in action. They saw him, they heard him, and they became acquainted with his character; in so doing they came to an understanding of the gospel. In this manner they came to know Jesus as the personification of the Father. By becoming acquainted with his character, they saw manhood at its best.

Jefferson asks: What is it in Jesus which is most worth our study? He answers:

It is surprising what meagre materials we have to deal with in the study of Jesus. The New Testament writers were not interested in trifles. They cared nothing for his stature, the clothes he wore, or the houses he lived in. He had none of the things which biographers are wont to expatiate upon to the extent of many chapters. . . . The New Testament was written by men who were deter-

mined that we should fix our eyes on the man They want us to know how he looked at things, how he felt toward things, and how things affected him. In a word, they want us to know his character. . . ." (Jefferson, **Character of Jesus** [Salt Lake City: Parliament Publishers, 1968], 21-22.)

In the **Character of Jesus** Jefferson discusses 23 items that he saw in the character of Jesus as a perfect man. Each discussion is complete in itself and each offers ideas as to how these traits of character exemplified by the Master can be inculcated in the lives of others. Jefferson's work is easy and flowing and of a style that can readily be used by those who teach the New Testament to young people.

An example of Jefferson's ability to recognize and describe spiritual truths is illustrated in a quotation used by President David O. McKay in the general conference priesthood meeting of September 1950. President McKay's message was about "reverence," and during the course of his remarks he quoted the following from the **Character of Jesus**:

. . . Men and women in many a circle are clever, interesting, brilliant, but they lack one of the three dimensions of life—they have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things. . . . One finds this lack of reverence even in the church. In every community there are those who treat the house of God as they treat a street-car, entering it and leaving it when they please. Even habitual church attendants often surprise and shock one by their irreverent behavior in the house of prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence. (*Ibid.*, 320, as quoted by David O. McKay, **Conference Report**, September 1950, 164.)

These men were all believers in the divine mission of Jesus Christ. Because they believed as they did, their faith shines through their writings and nourishes the spirits of those who read therein.

The books may be ordered at a special discount price from the Department of Seminaries and Institutes of Religion, B-346 Smoot Administration Building, Provo, Utah 84601. They may be ordered separately or as a package. Teachers who become familiar with these sources will find their understanding of the ways of the Master increasing, and, in turn, they will be more adequately prepared to do their work.

We recommend these volumes to you.

Matthew

Mark

Luke

John

The high ideals of Christ are logical, sensible, simple and effective. His vast experience knowledge, understanding, and divinity qualify him to direct the affairs of the world in a practical yet ideal way. His very credentials should readily convince students of the reliability of his great ideals.

In order for teachers to personalize these high ideals of the Savior, they must (1) direct students to a realization, acceptance, and commitment to Jesus as a person and (2) assist young people in making a connection or transition between lofty gospel ideals and their own personal conduct in life. The limited experiences of youth, however, are often too varied or contrary to the ideals of Christ for young people to accept His way, and just as frequently great difficulty is involved in communicating these ideals in such a manner that they are actually understood.

Some of Christ's concepts are beyond the experience and understanding of students until teachers provide them with experiences that lead them inevitably to the conclusion that such principles are logical and right. Doing little or nothing more than proclaiming these great ideals from little Mt. Sinais in front of the class often has a negative effect. Such an approach is like helping a student to the top of a cliff by putting a rope around his neck and pulling him up. He screams, gasps, kicks, and then hangs limp. On the other hand, students may be fed such a huge gospel meal at one sitting that they suffer from acute spiritual indigestion. Teaching is often **ingested** but not **digested** or assimilated.

Classrooms can and must become chapels of spirituality and laboratories of Christian living. How can a student be convinced that he should forgive his enemies when he is the object of open rejection and stinging ridicule? How can he be shown that God loves him if he feels that teachers and students do not? How can he be expected to seek the kingdom of God first when daily rebuffs from other students make him feel he is not wanted? God loves the retarded, the "pest," the unclean, the lonely, the rejected, the disfigured, and the "underdog" in our classrooms.

Do we? Cooperative efforts between students and teachers can create an atmosphere where people feel accepted, wanted, loved, and understood.

Jesus gave the worth of souls a high priority. To the lepers, blind, sinners, publicans, little children, poor, rejected, adultress, and those without a shepherd, he daily gave mercy, hope, love, and encouragement. Dare we do less? Our egos are fed when we realize that we once taught the state winner in the Miss Congeniality contest, but how do we help the student who is too timid to be friendly? We boast that the all-state quarterback was a responsive student in our class, but do we encourage the boy who dislikes going to phys. ed. because he cannot throw a football 10 yards? ". . . They that be whole need not a physician, but they that are sick." (Matt. 9:12.)

Jesus said, ". . . Thou shalt love thy neighbour as thyself" (Matt. 19:19), implying that one must first love himself. Many do not have an adequate self-image, so they often feel they are neither lovable nor persons of worth, because they seldom experience affection or success. Until a student feels that he can adequately cope with life situations, he is apt to be so concerned with himself that he has little inclination to be concerned with others. He will find it difficult to "lose his life" for others, and he will not be "free" to forgive his enemies. In reality, his conformity to the gospel may be just a mask for other problems. People often build weird facades and clever defense mechanisms to convince themselves that they are "adequate" persons. Some may even violate a few gospel principles to convince their peer groups that they are acceptable people. Everyone needs the approval and love of someone, and sometimes men do odd things to try to get them.

One girl who did not understand the many related facets of celestial marriage asked, "What difference does it make if I change the style of my clothes and go to one of those expensive buildings to be married?" She was left with a severe case of gospel indigestion, for she understood only two concepts related to temple marriage. How could she be expected to be con-

vinced with only these two parts of it? She was left strangled with lofty jargon.

Not just teen-agers suffer from such suffocation. One woman near her 50th wedding anniversary was afflicted with it. Her marriage had been lacking in love and understanding. Fighting, bitterness, grudges, quarreling, pouting, and resentment were normal in her marital relationship. After expressing her bitterness about her marriage, she once stated, "At least I did what the Lord wanted. I got married in the temple and raised a family!" She took comfort in two mechanical aspects of marriage and seemed to ignore the importance of love, forgiveness, understanding, patience, the Golden Rule, kindness, and courtesy as the essence of an eternal relationship.

Concepts students get in class are varied according to their preparation and ability. They are similar to the six blind men of Indostan. Each interpreted an elephant to be only that which they had experienced previously. To one the elephant was a wall, to others it was a tree, a fan, a spear, a rope, or a snake, depending on what part of the animal each touched.

Another challenge to the teacher is to provide enough meaningful supplemental experiences that students can digest the concept well. He might even hope to direct research in such a way that students automatically generalize the concept being studied. It then seems logical and usable to them because they see the gospel as reasonable and practical. Following is a suggested approach that might be useful:

1. State the concept to be taught or expand it in the form of a question or problem.
2. Proceed to prove the concept. This process should provide students with enough experiences that upon completion there can be no other conclusion but that the concept is right or that the problem is answered by the concept being taught. Such a study can include personal experiences and observations; vicarious experiences through stories, scriptures, case studies, role playing, etc.; facts and data; observation of the concept at work; experiences resulting from lack of application of principle; miscellaneous problems and projects relating to the concept.
3. Follow-up with testimony of its practicality. Discuss commitment and application and make further observation and reinforcement.

For example:

1. **Concept:** Matthew 5:33-37: Our speech should be as simple, sincere, and understand-

able as a simple "yes" or "no." Stated as a problem: How frequently do people use speech to cloud the truth? How can we detect their devices? Can advertising be literally true and still be misleading?

2. **Research.** (Must include experiences that will permit students automatically to conclude that speech should be as simple and sincere as "yea" and "nay.")
 - a. Investigate digressions from simple and sincere speech such as oath taking, swearing, slang, etc. Why do we use them? Do they ever conceal the real meaning?
 - b. Become acquainted with such words as "gobbledygook," "jargon," "flattery," etc. Find examples illustrating how they do and often are designed to cloud the simple truth.
 - c. Study of certain advertising techniques will reveal some subtle devices. Some advertising may be literally honest but still be designed to mislead customers. A watch may be **priced** to sell for \$39.95, offered for the **sale price** of \$19.95, but still be **worth** only \$9.95. Most housewives have had salesmen using cleverly designed speech try to sell them something falsely presented as a bargain.
 - d. Older groups might discuss practices of dating and going steady. Do persons ever mislead their dating partners for selfish desires? Are all expressions of affection sincere?
3. **Follow-up.** (Now comes conviction, testimony, commitment, reinforcement, and application.) What would be the benefits of a society where all speech, writing, and advertising were stated as simply "yes" and "no"? What is the effect on a society where this is not practiced? If the student concludes that sincerity in speech is desirable, then he is not left dangling by the neck on the end of the teacher's academic rope. The concept is then easily digested.

Following is another suggested approach:

1. **Concept:** The Golden Rule. (Matthew 7:12.) Stated as a problem: How does understanding other people affect my treatment of them? How can I improve my ability to understand others?
2. **Research.** (Should be directed to bring students to the point where they can see the practical value of the Golden Rule.)

a. Quotations and investigation of those who have taught the "Rule." (Many religions incorporate this concept.)

b. Basic to living this law is our ability to "feel" ourselves into another's being. We must understand his attitudes, feel his emotions, sense his motivations, and experience his feelings. Though difficult, this is Christianity at work. What can we do to help students experience how others feel?

1) Blindfold a student for a day and let him play the role of a blind person.

2) Investigate the feelings of the lonely and rejected student and report on them. How does he feel when someone rejects him? What do you want a friend to do at this time?

c. How is the Golden Rule a guide to daily association with others?

1) You find a wristwatch and wonder what to do with it. How will the Golden Rule help?

2) Role playing may help students understand why parents, teachers, and officers do some of the things they do.

d. Vicarious experiences are provided by studying how others practiced this rule.

1) How did Christ show it from the time of his arrest until his death?

2) What ideals from the Sermon on the Mount did he demonstrate under these harrowing experiences.

3) What effect did all this have on the centurion? (Surely this man is the Son of God!)

3. **Follow-up.** (Conviction, testimony, commitment, and reinforcement!) Does this law really make sense? Is there real satisfaction in understanding others? What effect would living this law have at home, in school, in the world? What can we do **now** to promote it?

If teachers supply enough suitable experiences in teaching these great concepts, they will appear logical, practical, and right. Students can come to no other conclusion!

If teachers can convince students of the remarkable credentials of the Savior, help them experience his ideals in the classrooms, and lead them into research that provides logical steps in learning, then a long stride has been taken in helping students personalize the great ideals of the Four Gospels.

SELECTED METHODS . . . Continued from page 19

when I discovered that after spending almost a week in class with a lesson on the Sabbath, the experiences of the lesson did not really change the Sabbath day behavior of my students.

3 I, therefore, began to commit my students to a definite plan of action that would help them change. I challenged them to outline on paper the problems they had in living the specific steps they were going to take to change their behavior.

4 After a week's time I had them report to me in writing how they were progressing, and it was amazing to see the changes that were being made. Committing them to a specific plan of action made them take the gospel much more seriously and resulted in dramatic changes in behavior for some.

5 The Savior constantly challenged his followers to be doers of the word and not hearers only, Jonathan agreed. **Go and do thou likewise and Go and sin no more** are familiar phrases of his.

6 This brings us to the challenging realization, continued Asher, that, more than any other thing, we teach mainly what we are. We ourselves must become doers of the word and genuine disciples of Christ, because if we are truly honest and humble and courageous enough to look into our hearts and at the fruits of our labors, particularly in the lives of our children and students, we will discover a central truth—we teach what we are.

7 Those of us who will reach the greatest number of hearts and be able to do the greatest amount of good will be those who literally radiate the principles we teach by word and deed.

8 In order to be this kind of teacher, concluded Adriel, we will have to diligently seek to gain a true understanding of what the Savior taught and how he taught it.

9 Yes, said Jonathan, and such a rich understanding can only come from a profound rendezvous with the contents of the New Testament. Amen.

aristans and publicans, dishonest men and sinful women, the rich and the poor, all are great in His eyes, to His heart all are precious. (George R. Wendling, **Man of Galilee, A New Enquiry** [Baltimore: The Sun Printing Company, 1907], 178.)

Christ's life was full of power and thrilling accomplishment. By faith and exercise of divine priesthood, he was able to perform such miracles as had never been seen before. He healed the sick; raised the dead; caused the lame to walk, the blind to see, the lepers to be cleansed, the physically imperfect to be made whole. The forces of nature obeyed him. Even the very devils hearkened to his divine command. Great as these miracles were, probably his greatest miracle was touching human souls and turning them from lives of sin to productive, active lives of righteousness. The apostles marveled at his divine power and stood in awe in his presence. In their wonder they were told that they would do greater things than he had done because he would go to his Father. These great miracles and conversions have characterized the true followers of Christ from that day to this. His magnificent power is available to all those who will accept him and be his disciples in very deed.

The Savior was a consummate judge of men. He chose his disciples not for what they were but for what they could become. In three short years he transformed a group of fishermen, a tax collector, and some laborers into a remarkable group of religious leaders. While Jesus was still alive, they traveled in his shadow; but when he had been crucified, they responded to his leadership and became respected leaders of a despised religion. They provided virile leadership for the Church and, although they were persecuted unto death, not one of them deserted the cause. Others espoused the new faith and became leaders in the cause. Most significant was Saul of Tarsus who was personally called by the resurrected Lord. His life was completely transformed as were the others by the touch of the Master's influence. These men interpreted and implemented his divine message to meet the needs of the new and growing Church until it truly became one of the world's great religions. The New Testament gives a thrilling and factual account of this transformation. To study it is to relive their experiences and, in the reliving, come to know these men with intimacy and understanding.

To know this greatest of all individuals who ever graced this world and those who were his followers is to be attracted to them. The responsibility of all those who direct young people

in studying his life and teachings is very great, indeed. As we contemplate our obligation and opportunity, what could be more significant and inspiring than to lead students to spend a few hours each week to visit and become acquainted with our Savior and his followers through the study of the New Testament.

ELIJAH M. HICKEN Continued from page 23

Brother Hicken once formed a "Clean Life League" to assist his students in keeping the Word of Wisdom. They had a resolution, slogan, and pin. The slogan was, "I will have nothing to do with anything that unfits me for my best work or that dulls my highest moral sense." The following were part of the resolution: "I will (1) do my best to abstain from the use of tea, coffee, tobacco, liquors, and strong drink of every kind; (2) strive to be physically fit, morally clean, and spiritually alert; (3) use my influence in the spirit of love and kindness to persuade my associates to adopt the ideals of the "Clean Life League." His group also published a paper on scientific evidences supporting the Word of Wisdom.

Brother Hicken believes that the greatest change that has taken place in our society has to do with the philosophy of permissiveness on the part of teachers and parents.

The Hickens have three sons and four daughters and a total of 25 grandchildren.

SILAS L. CHENEY Continued from page 24

graduates, and two of their sons have Ph.D.'s—one in English and the other in physical chemistry. One son and their daughter are teachers, and three sons earn at least three times the salary of their father when he retired. Each of their sons married when he was about 28 years old. There are 11 grandchildren.

Silas L. Cheney will be remembered by many students in Magna where he taught six years, Kamas where he taught eight years, Ephraim where he taught eight years, Granite Seminary where he taught five years, and Kaysville where he taught a portion of a year until ill health caused him to discontinue teaching in 1955.

Brother Cheney retired in 1957, and he and his wife are living in Bountiful, Utah, their residence since 1952.

Brother Cheney has always been active in priesthood quorums and Church auxiliaries as both officer and teacher. He has served as a high council member, superintendent of religion class, superintendent of Sunday School, and president of a high priests quorum. He has also served as a Scouting commissioner in the Salt Lake area.



Do you read the Scriptures, my brethren and sisters, as though you were writing them a thousand, two thousand, or five thousand years ago? Do you read them as though you stood in the place of the men who wrote them? If you do not feel thus, it is your privilege to do so, that you may be as familiar with the spirit and meaning of the written word of God as you are with your daily walk and conversation, . . . (Brigham Young, JD 7:333.)

We have taken this book, called the Old and the New Testament for our standard. We believe this book and receive it as the word of the Lord. Not but there are many words in this book that are not the words of the Lord, but that which came from the heavens and which, the Lord has delivered to us, we receive and especially the sayings of the Savior. . . . (Brigham Young, JD 12:309.)

. . . We take this book, the Bible, which I expect to see voted out of the so-called Christian world very soon, they are coming to it as fast as possible, I say we take this book for our guide, for our rule of action; we take it as the foundation of our faith. It points the way to salvation like a fingerboard pointing to a city, or a map which designates the locality of mountains, rivers, or the latitude and longitude of any place on the surface of the earth that we desire to find, and we have no better sense than to believe it; hence, I say that the Latter-day Saints have the most natural faith and belief of any people on the face of the earth. (Brigham Young, JD 13:236.)



